

THE  
**Widows Mite**

Cast into the Treasury for the Repairing

The Breaches of the TEMPLE. K

BEING  
 AN ESSAY

To Explicate the Sufferings of

**Our Blessed Saviour.**

AND

Vindicate them from the Imputation of a Guilty  
 Sinner in the Sight of GOD the Father.

WITH

Some Reconciling PARADOXES to be soberly  
 Enquired into.

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By J. St. N. in the 91<sup>st</sup> year of his Age, a Student in  
 St. Paul's Epistles.

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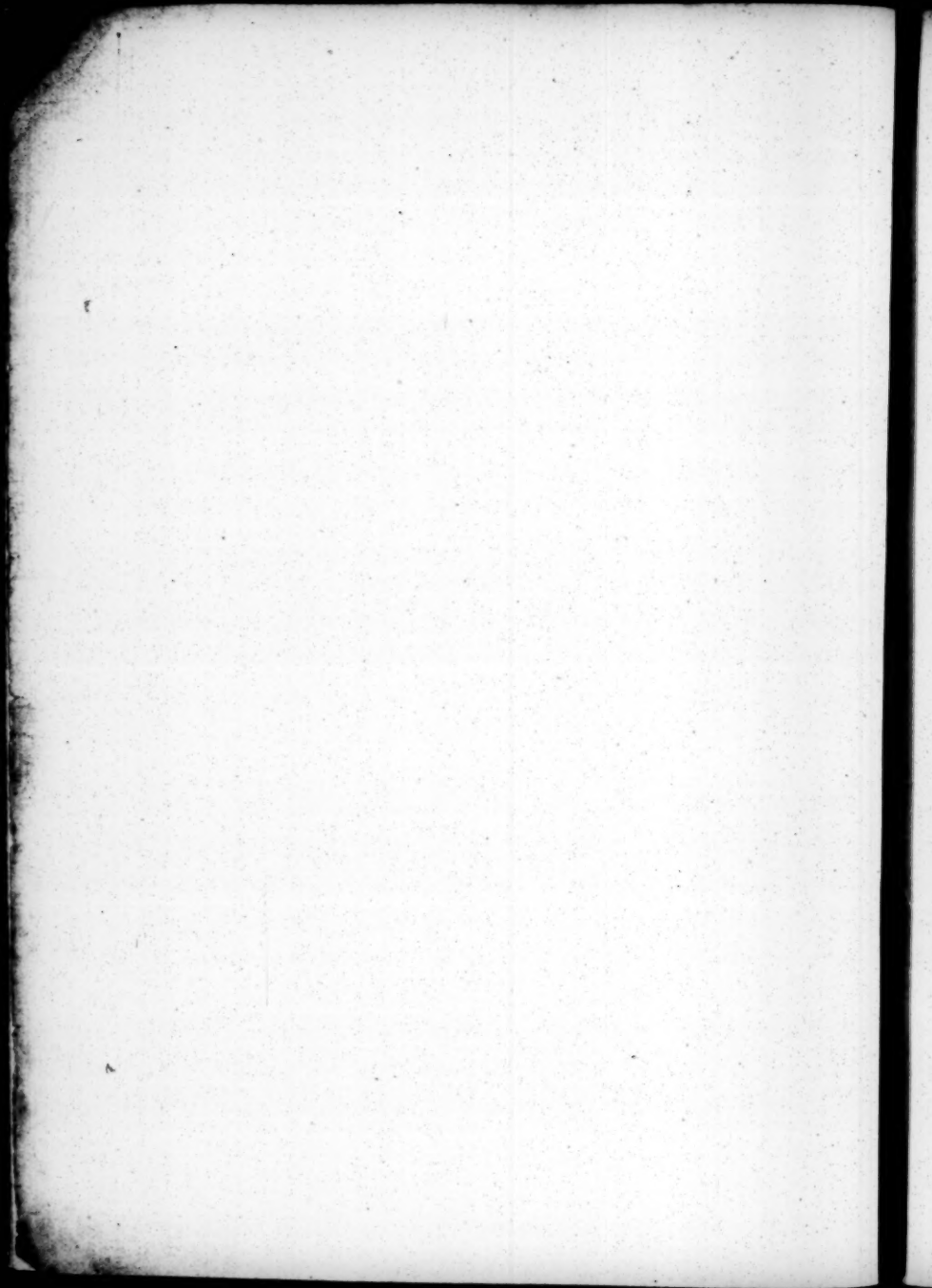
Matt. xxi. 16. *Read ye never ? by the mouths of Babes and Sucklings  
 thou hast made perfect Praises.*

Matt. xxiv. 15. *Let him that readeth consider.*

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L O N D O N :

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# Widow's Mite.

Luke XXIV. 26.

*Ought not Christ to have suffered these things, and to enter into his Glory.*

**T**Hese are the words of our blessed Saviour, which he spake the first day of his Resurrection, in conference with two of his Disciples as they were walking from *Jerusalem to Emmaus*; and doubtfully discoursing whether their Lord Jesus were the Christ; because of the sad and strange things which had befallen him at *Jerusalem* in his Sufferings, and yet as strange rumours of him, as if he were risen again. Our Saviour opportunely meets them, and resolves them from the Scriptures, that Christ ought to suffer these things, and moreover, to enter into Glory.

The truth of the matter of Fact, That our Jesus did suffer these things and enter into Glory, and the truth of the necessity of it; that by divine Ordination and Prediction, by the Prophets which have been since the World began, is now the common Faith of all that professes the Christian Religion. But the full and comfortable understanding of this glorious Mystery, requires a diligent search into the Holy Scriptures, comparing Spiritual things with Spiritual things, with an humble and teachable Spirit. And because at the best, we know but in part, it is very meet we do as the *Israelites* were commanded to do in gathering Manna, to bring all into one common heap for an equal Distribution; so truthing it in love, as the Apostle phraseth it, *Eph. 4. 15.* ἀλλοτρίους ἐν ἑαυτῷ: This is the ground of publishing these following Observations.

These words do give a fair occasion to make these Enquiries.

1. What were these Sufferings which Christ did suffer?
2. Of what nature or kind these Sufferings were, whether punishments to Christ, or only perfecting Trials?
3. Why it was necessary he should enter into Glory, as well as suffer these things?
4. For what great Ends it was necessary that Christ should both suffer these things, and also enter into Glory.

## For the First.

What were these Sufferings which Christ did suffer?

Many and great were the Sufferings of our blessed Saviour, from his birth to his burial: But these in this Text refer to those he suffered in the last turn of his life; which he calls an hour? *could ye not watch with me one hour?* therefore come I to this hour, now is your hour, and the power of darkness. And the Prophecies in *Pf. 2. Pf. 22. Pf. 69.* and in *Isa. 53.* seem all to point to this hour, which hour seems to begin about the time of one Disciples betraying him, and went on in anothers denying him, and all of them forsaking and flying from him; a Band of Soldiers apprehended him as a notorious Malefactor, then in mocking and wounding him with a Crown of Thorns, smiting him, with spitting upon him, and reproaching him; then falsely accusing him as a Blasphemer, a false Prophet an Enemy to *Cæsar*; and then condemning him by publick vote of the *Jews*, and final sentence of the *Roman* Government, to a most painful and shameful death; and by the Judicial Law most accused, as belonging to the greatest Malefactors: Thus he was rejected both by *Jews* and *Gentiles*, who came to his own Kindred and Nation, to gather them as a Hen gathers her Chickens under her Wings.

In this hour, Satan and the whole power of Darkness, had liberty by divine Permission, to do their utmost against Christ, to bring him to sin against God, as *Adam* did, so to spoil the design for Man's Salvation.

These endeavours of Satan may be conceived under two notions, Injuries and Tentations: Injuries to the outward-man, Tentations on the Inner-man: or in one word, Tempting Injuries, or Injurious Tentations. In *Pf. 2.* they are expressed by the rage of the Heather, In *Pf. 22.* are described the particular Injuries Christ was to suffer, and compared to the assaults of Bulls, the roaring of ramping Lions, the assemblies of barking and biting Dogs. In *Isa. 53. 6.* the Sufferings of Christ are declared by one word, *The Iniquities of us all*, which God laid on him, or caused them to meet upon him; and he bore them with Patience, *v. 11.* the iniquities which God laid upon him and he did bear, were the persecution and injurious dealing of us all, that is, of *Jews* and *Gentiles*, Rulers and Commons, we were all guilty of wounding, smiting, despising, oppressing, slayings Christ as an innocent Lamb by one Consent, as the History doth plainly demonstrate; and that their iniquities signifie their injurious dealings, may appear by this Prophets interpretation of the word, *Isa. 59. 34. Your works are works of iniquity, your thoughts are thoughts of*

of iniquity, compared with 1 Tim. i. 13. a Persecutor, Injurious, &c.

*Lastly*, It appears that the Sufferings of Christ were not only outward Injuries, but secret Tentations, by Heb. 2. 18. he suffered and was tempted, which *Paul* calls the Buffetings of Satan; he tempted him to distrust, impatience, and revenge; we may conceive with such suggestions and solicitations as these, Where is now your God? Where is now your Miraculous Power? you are now forgotten and forsaken; you are in my power, and shall not escape punishment for your evil doings, &c.

*The Second Enquiry.*

Whether the Sufferings of Christ were punishments or trials in Gods intention?

That they were punishments on him as a guilty sinner in the intentions of Men, is evident, for the *Jews* tell *Pilate*, if he were not a Malefactor, we would not have delivered him to thee. And it was the sense of *Cajaphas* his Counsel, That one man must die for the people; meaning, That justice must be done upon such a notorious Enemy to *Cæsar*, or else the *Romans* would come upon them as Rebels. But some Learned Men are bold to assert, if they be not mis-understood, That God intended Christs Sufferings as Punishments upon him, as a guilty sinner in *Adams* stead and room, or instead of our persons, or the persons of the Elect, to pay our debt as a legal surety to the vindictive law of works, that so we may be justified by his suffering of punishment imputed to us.

This Assertion seems necessary to be demurred upon, for these Reasons.

R. 1. It seems not agreeable to the true notion of Christs being a Second *Adam*; this makes Christ to be in the room of the First *Adam*, to stablish the Covenant which he had broke, that we might be justified by it, tho not by our selves, yet by our Surety. But the Scriptures will not admit to be justified by the Law of Works in any sense; if it be of works in any sense, then grace is no more grace. Besides, Christ is not a Second *Adam*, because he is in the room of the First, as the head of his Covenant, as one King succeeds another in the same Government: But he is a Second *Adam* on a new foundation, the head of a new Covenant, that should bring in a new and a living way, not by legal satisfaction, but by meritorious intercession. Christ is represented in Scripture to be like and unlike the First *Adam*; he is like in the humane Nature, clothed with humane Infirmities, that are not in themselves sinful; but he is unlike the First in any thing that is sinful, and in the excellencies of gracious and

spiritual Communications; he is the Lord from Heaven, and a Life-giving Spirit, which the first was not.

R. 2. This Assertion doth not agree with the method of Divine Grace, expressed in *Rom.* 8. 3, 4. *Rom.* 5. 19. and 2 *John* 22. The method in *Rom.* 8. is, Christ condemned sin in the Flesh, that is, obeyed God fully in Mans nature against all tentations by the power of the Spirit, by which he was conceived, to the end that one that is born of the same Spirit, and walks by the same Spirit, might be able to perform the righteousness, not the rigour of the Law, which he cannot perform by the power of Nature.

But this Assertion says in effect, That Christ was condemned by our sin, that his condemnation might be imputed to us, for our fulfilling the righteousness and rigour of the Law, tho we walk after the Spirit. In like manner, it doth as it were make *Rom.* 5. 19. say, as by the disobedience of one many are made Sinners, so by the punishment of the disobedience of one, many shall be imputed (not made) Righteous: and 1 *Pet.* 3. 18. must sound thus; Christ suffered for Sin, the Unjust for the Unjust. And 1 *John* 2. 2. We have an Advocate Jesus Christ the sinner: such ill Interpretations seems to follow; and our rejoicing must be, that God accounts Christ a Sinner in our stead, and punisheth him in our stead, tho he was most Righteous.

R. 3. Christ is an Example to us in his Sufferings to follow his steps, 1 *Pet.* 2. 21. But if he suffered as punisht as a guilty Sinner in our stead, his Sufferings are unimitable by us, we can imitate them only as Tryals.

R. 4. In suffering punishments for sin, Man is meerly passive, Christ in his Sufferings was very Active, and not meerly Passive, *Ergo*, his Sufferings were not Punishments.

*The Activity of Christ in his Sufferings.*

1. His Sufferings were Voluntary, *John* 10. 17, 18. He yielded himself to his Enemies when he might have avoided them; He gave up his Spirit before they could take it away by compulsion. 2. His Sufferings were Acts of Obedience, *Phil.* 2. 7, 8. *Heb.* 10. 7. I come to do thy Will, thy Law is in my Heart.

3. His Sufferings were Victorious; he conflicted with, and conquered in all Tentations; he resisted unto Blood striving against Sin, for the Joy that was set before him; he endured the Cross, and despised the shame. His Agonies and the Travail of his Soul, were not his Punishments, but his Fightings the good Fight of Faith and Patience, and Love, conquering distrust, impatience and revenge, by Prayer, Watchfulness, and Praying, for the Transgressors: wherein

wherein, tho as the natural *Adam*, he was weak and subject to fear, yet as the Spiritual *Adam*, he was ready, undaunted, and fearless, and by Death overcame him who had power to put him to Death. *Heb. 2. 12.*

4. His Sufferings were Sacrificing Sufferings, in Obeying he Conquered, in Conquering he offered himself a Sacrifice or Acceptable Gift to God; he loved us, and gave Himself for us, *Eph. 5. 2.* which Sacrifice or Holy Gift, was adumbrated by the Legal Sacrifices in respect to our Nature, he was a whole Burnt-offering, and an Offering of a Sweet Smelling Savour; in respect of our persons he was a Sin-offering, and a Peace-offering.

He was an Holocaust, or whole Burnt-offering, presenting Himself in Soul and Body blameless, in Flames of Faith and Love to his Father: He was a Sacrifice of a sweet smell, by reason of the Blood and the Fat, both which were reserved to God, of every Sacrifice as most Holy, *Numb. 18. 17. Eph. 5. 2.*

He was a Sin-offering, in respect of remembrance of personal and particular Sin, with profession of Faith and Repentance in the person that brought the Sacrifice, *Heb. 10. 17, 18.* He was a Peace-offering, because by him our Gifts and Sacrifices of Thanksgiving are acceptable to God, *Heb. 13. 15.*

5. His Sufferings were a Meretorious price for Mans Redemption, *1 Pet. 11. 8, 19.*

To put all together, the Sufferings of Christ were all acts of voluntary obedience, to the command of the Father, to break the head of the Serpent, in all his injurious Tentations, and present the nature of Man as an acceptable Gift to God, and a valuable price of Mans Redemption, from the Guilt, Power, and Condemnation of the Law of Works, into the enjoyment of a full Remission a new Heart, and Adoption to Eternal Life by the Law of Grace. But if the Sufferings of Christ, were punishments of him as a Guilty Sinner in our stead, they were not these acts of Obedience, but mere Passions, *Ergo* his Sufferings were not punishments.

R. 5. In *Heb. 5. 8, 9.* there are three Expressions against this Assertion, (1.) Christ learned Obedience by his Sufferings, (2.) He was perfected by his Sufferings, (3.) Christ being Consecrate by his Sufferings, became after that the Author of Salvation, to them that obey him in his ministerial call; for if this Assertion be true, we are in Christ before his Sufferings, and perfect by his Sufferings as by our surety for debt; but by this Text we are not accounted saved by Christ, until we obey his call.

R. 6. *David*

R. 6. David was a Type of Christ in his Sufferings and Glory, as appears in Ps. 2. and Ps. 22. He suffered many injuries and Tensions, but none of them Punishments for Sin: And God is represented in Ps. 2. as Judge betwixt Christ and the Rulers, deriding their false Judgment, but not Condemning Christ with them; I have set my King, &c.

R. 7. This Assertion describes our Salvation by a penal satisfaction, by a Surety to make good the Debt, by a Covenant of Works; But the Scripture describes our Salvation, by the obedient satisfaction of the Captain of our Salvation, as a surety to confirm the promises, to forgive the debt on seeking Mercy.

*The Third Inquiry.*

Why it was necessary Christ should enter into Glory as well as suffer these things?

Our Blessed Saviour explains this, he says, *John 17.* That *the hour is come*, wherein he *finished the work* God gave him, to glorify him on Earth; and says on the Cross, *it is finished*, and prays that *God would now glorify him with himself*; by which it appears, that Christ was to do the Will of the Father in Heaven, as well as on Earth, for the completing our Redemption. His work on Earth was complete as to the meritorious work of Teaching and Suffering; But for the effectual Application of it, the Will of the Father was to be done in Heaven; his Will on Earth was done (as it were) in an hour, but his Will in Heaven is a work of Ages, so long as the Church is in Gathering, so long is the Church in Redeeming, until all be complete in the Resurrection of the Body, and therefore our Saviour enters upon this part of Redemption at his Resurrection, and ascends to the right hand of the Father, to receive the promised Ministerial Spirit, to give forth for the proclaiming this glad Tidings and persuading Men to receive it; and then to be a Priest for ever at the Fathers right Hand, after the order of *Melchisedech*, whose Throne is Justice, and Judgment, and Mercy, and Truth, go before his Face. He is made a Throne of Grace, a Mercy-seat for sinners to address unto, to obtain Remission of Sin by and through Faith in his Blood, and all good things promised. And he is entered into Glory, not only to Judge his people in perfecting the Work of their Redemption, according to the Law of his Grace, but also to succour them in all Dangers and Temptations, for which end he is beyond the reach of all his Adversaries, and made the Monarch of the World, tho not a worldly Monarch, the King of Kings, and Lord of Lords.

*The Fourth Enquiry.*

For what great Ends or Effects it was necessary that Christ should suffer these things and enter into Glory.

This is an unsearchable depth; it is safe for us to keep to what is revealed, and to bring our notions to the Text, and not the Text to our conceptions.

There are Four Principal Ends or Effects mentioned in the Scriptures. As,

1. To Manifest the Grace of God in its Freedom, Riches, and Extent.

2. To Manifest the Marvellous and Manifold Wisdom of God.

3. To Manifest and Vindicate the Severity of God's Judgments against the Neglectors and Contemners of his Mercy.

4. To Manifest the sympathetical Power of Christ, in succouring his Church in her Suffering, for his Name sake.

*Of the First End:* And First, Of the Freedom of the Grace of God.

This Freedom of the Grace of God in the work of Man's Redemption, seems to exclude any Consideration of a penal satisfaction, to the wrath and vindictive Justice of God by the Mediatour, as Antecedent to the Remission of *Adams* Sin; but implies, that God was pleased to remit *Adams* Sin upon the Account of the Mediators obedience to the Justice of his free promise, without a penal Satisfaction; so that the face of Man's Redemption from the beginning was Mercy and Truth, and not vindictive Justice.

This doth abundantly appear in Holy Scripture. As

*First*, In the Old Testament, in *Exod.* 34. when God proclaims His Name, it is Mercy in the first place, forgiving Iniquity, Transgression and Sin, and Judgment in the Second place. In the description of the Throne of God, The Prophet *David* describes God sitting on his Throne, to have Mercy and Truth go before his Face, *Pf.* 89. 14. And *David* describes his own Throne, as King of *Israel*, who was to be like unto God in his Government, in this manner, *Pf.* 101. 1. *I will sing of Mercy and Judgment, unto thee O Lord will I sing.* And the Evangelical Prophet, *Isa.* 55. 8. after he had promised abundance of Pardon without any penal satisfaction, he Answers the Objections which unbelieving Men are ready to make against this Free Mercy of God, as if it were against his just proceedings, he Answers all Mens thoughts about it, with this saying from the Lord; *My ways are not as your ways, nor my thoughts as your thoughts.*

In

In the New Testament our blessed Saviour Himself declares this glorious Truth in a Parable, *Matth. 18. 23, &c.* he saith, the Kingdom of Heaven (which is the Kingdom of Grace) is not like the Man that took him that owed him 500 Pence by the Throat, and said, pay me that thou owest me, before he would shew him any kindness: But the Kingdom of Heaven is like to a King that took Account of his Servant, who owed him a Thousand Talents, and when he had nothing to pay, upon his Intreaty forgave him all. And our Apostle the Teacher of the Gentiles, declares the Doctrine of Christs Redemption in this manner, *Rom. 3. 24, 25.* he saith, the Redemption that is by Jesus Christ is freely by Grace; and this freedom he explains by two remarkable Expressions in the Context; the first expression is that he saith, the Redemption of Christ declares the Righteousness of God, for the Remission of Sins; which Righteousness of God cannot be understood of his vindictive Justice, but of his Mercy and Truth in Performance of the Grace of the New Covenant, according to St. *John's* Expression, *if we confess our sin, God is righteous and just to forgive sin,* 1 John 1. 9. The Second Expression is in *vers. 28.* where he saith, *we are justified by Faith, without the law of Works:* Where without the Law of Works, must necessarily exclude all Penal Satisfaction for breaking the Law.

The Notion of Christs being *Adams* surety for debt, as bound in the same Bond with him, is Defective for these Reasons, As

1. It supposeth Christs satisfaction to penal vindictive Justice, to be the first Act of Christs Mediation, which is against the absolute freedom of the Law of Grace.

2. It supposeth Christ to be guilty of *Adams* Sin, which is against the Reward of the Law of Grace.

3. It infers that Christ should restore *Adam* to the state wherein he was before he sinned, which is against the Nature of the Law of Grace.

*Secondly,* Christ suffering these things and entring into Glory, doth also manifest the Riches and full measure of Grace, not only for the pardon of transgressors against the Law of Works, but also for obtaining a new Heart, and Adoption to Eternal Life. And

*Thirdly,* The Extent also of Divine Grace is hereby manifested, because Christ did not only suffer and enter into Glory as the Son of *David*, of the seed of *Abraham*, but also as the Son of *Adam*, in the common nature of Mankind, *Luk. 3.*

*Of the Second End, viz.*

Christ suffered these things, and entred into Glory, to manifest the manifold Wisdom of God in the Work of Man's Redemption, *Ephes. 3. 10.* The Wisdom of God in this Glorious Work is neither comprehensible nor expressible by us; it may suffice to observe what the Scripture saith touching the marvellous Constitution of the Person of the Redeemer, and the Order of the Work in us and upon us.

The Person of Christ is sometimes set forth by a description of the Divine Nature, as he is called the Son of God, sometimes by a description of the Human Nature, as he is called the Son of Man, sometimes by Expressions that signifie the admirable Union of both.

Expressions referring to the Divine Nature are such as these; *John 1. 1, 2, 3, 4. Col. 1. 15, 16. Heb. 1. 2, 3.* the Word, the Light, the Image of the invisible God, the brightness of his Glory, and the engraven Form of his Person, for whom are all things, and by whom are all things.

Expressions referring to his Human Nature are such as these; *The Son of Man, conceived by the Holy Ghost, made of a Woman, born of a Virgin;* he grew in Wisdom and Stature, and favour with GOD and Men; he received the Spirit without measure, was subject to his Parents, was made under a Law, not only under the Moral and Ceremonial, but also the Judicial, as exercised by the *Jews*, and not only the Judicials of the *Jews*, but also the Judicials of the *Romans*, who then ruled over the *Jews*; he submitted himself to their Judgment, though false and injurious, and executed by wicked Hands, by whom he suffered many grievous things, bearing their Injuries victoriously, in the power of Faith and Patience; so that by the wise and holy Providence of the Father, being made perfect and consecrate by Sufferings, he became a Surety of the Promises of Remission and Adoption to Eternal Life, making them his Testament or Last Will, which he confirmed by his Death and Bloodshedding. And having done the Will of the Father upon Earth, and being perfected by his Sufferings, he became the First-begotten of the Dead, the First-fruits of them that sleep, and is made an eternal Priest at the Right Hand of the Father, after the Order of *Melchisedeck*, King of Righteousness, and King of Peace, whose Throne is a Throne of Grace for poor Sinners to seek for the Mercy of the Father by him, and so is made the Head of all things to the Church, the Saviour of his Body, the Heir of all things. Thus Christ was another *Adam*, a suffering and a conquering Man, and a glorified Man, which the first *Adam* was not.

Expressions signifying the Union of both Natures in Christ's Person, are such as these; *The Only-begotten of the Father, the Word made Flesh,*

*God manifest in the Flesh, justified in the Spirit, seen of Angels, preached in the World, received up to Glory, in whom the Fulness of the Godhead dwells bodily, or in whose Body or Human Nature the Fulness of the Godhead dwells as in his Temple, Emanuel, God with us, and God with him.*

The manifold Wisdom of God appears not only in the Constitution of the Person of a Mediator for us, but also in his Work in us and upon us: *We speak*, saith the Apostle, *the wisdom of God* (meaning his operation in us) *in a mystery*. Some of which Work may appear in this Observation :

The Apostle declares the Work of Redemption by one word of Reconciliation or Atonement, which he sets forth in reference to a general notion common to all Mankind, and a particular notion referring to the Persons of Men.

The general notion of Reconciliation or Redemption is God's reconciling the World of Mankind (consisting of *Jew* and *Gentile*) to himself, into one state of Churchhood by Jesus Christ, doing the Will of the Father in our common Nature : which Reconciliation or Redemption appears in three things.

1. The taking away the Partition-wall, which consisted in dividing Ordinances.
2. The not imputing their Sins to them, when they both were ripe for Destruction, and giving them a farther day of his Patience.
3. The sending forth a Ministry of Reconciliation both to *Jew* and *Gentile*. This is asserted in 2 Cor. 5. 18, 19. which may be thus paraphrased ; All things in the Church state are new, and are of a reconciled God, who hath in the first place accepted an Atonement for the *Jews* by Jesus Christ, and hath given us the Apostles of Christ Authority to minister this Reconciliation, not only to the *Jews*, but to tell all the World, That God hath put both *Jews* and *Gentiles* into one state of Churchhood, in relation to himself, by the Atonement which Christ hath made, and is pleased, for his sake, to give them a farther day of his Patience, and a Word of Command to us, the Apostles, to settle and exercise one reconciling Ministry, without difference of Nations in all the World.

The Personal Notion of Reconciliation is, the reconciling our Souls and Spirits to God, from our natural Enmity to a supernatural Love, in yielding our selves to be perswaded to be the Righteousness or Workmanship of God, by the power of Christ's Ministerial Spirit, given forth since his Resurrection, and to be perswaded hereunto from the consideration of the great Love of Christ in suffering of himself to be made in reputation of a Sinner, by wicked Sinners, that he might as a perfectly-tryed righteous man, obtain the Spirit of Regeneration,

(Gal.

(Gal. 3. 12, 13.) to be given to us *Gentiles*, to make us really and acceptably righteous, and not only so, but also considering that he hath procured a Day of Grace, wherein our accepting of Christ's persuasive Operations will be accepted of the Father; and also considering that the present time is *that our Day*. This concerning our Personal Reconciliation is asserted also in 2 Cor. 5. 20, 21. & Cap. 6. 1, 2.

The general notion of Reconciliation and Redemption is asserted in John 1. 29. Christ is the *Lamb of God, which takes away the sin of the world*. Here the World is the World of the *Gentiles*, as well as of the *Jews*; the Sin of the World is the Judgment which lay upon the Nations for their Apostacy at the Tower of *Babel*, from the Faith of *Noah*; which Judgment was by Confusion of Tongues to separate them from the House of *Sem*, who kept the Faith, and so they were without God, without Christ, dead in Sins, under the Government of the Prince of Darkness. This Sin was taken away by Christ, and a Reconciliation made by his Sacrifice in Man's Nature, whereby he merited a Ministry of Reconciliation, with the Gifts of Tongues to bring them again to God. Reconciliation implies a preceding Judgment, a Judgment supposes a Sin of Apostacy, Apostacy supposes a precedent good Condition: *Adam* was in a good Condition, then followed his Apostacy, then a Judgment, then a Reconciliation out of meer Mercy, by a Promise of a Redeemer, Gen. 3. 15. which put Man into a good condition again, to come to God by an atoning Sacrifice. Then came an Apostacy from the right way of sacrificing in *Cain* and his Posterity; *If thou doest well*, saith the Lord to him, (that is, in sacrificing aright) *shalt thou not be accepted?* This Apostacy of the *Cainites* spread over the face of the whole World, then came the Judgment of the Flood, then followed a Reconciliation. Gen. 8. 21. it's said, That God smelt a savour of Rest in *Noah's* Sacrifice, and Mankind was put into a good condition again; then came the Apostacy at the Tower of *Babel*, for which the Judgment of Dischurcing came upon them, till the Lamb of God offered himself in the common Nature of Man, and made Peace for them by the Blood of his Cross, and brought them into a salvable state, equal with the *Jews*.

The general notion of Redemption is also set forth by these general Expressions, viz. *Christ dy'd for us all, he was deliver'd for our Sins, he suffer'd for Sin*: where the word *us all* signifies us Men of all Nations, and the word *Sin* or *Sins* signifies the natural Apostacy and frequent Actings of it. That *us all* is meant of *Men of all Nations*, appears in 1 Tim. 2. where *all*, in v. 6. refers to Men. In v. 1, 4. it signifies *Men of all Nations*.

It's also observable, in reference to the general notion, That the Work of Redemption and Reconciliation refers to certain Times and Seasons, *Rom. 5. 6.* Christ, according to the Season, dy'd for the Ungodly; Christ was sent in the fulness of Times, *Gal. 4. 4.* He gave himself a Ransome, witnessed in the proper seasons, *1 Tim. 2. 6.* In the dispensation of the fulness of Times God gathers or reconciles all things to himself by Christ, *Eph. 1. 10.* Here *Things* signifies *Persons*, as the *Substantive* is often put for the *Adjective*, the *Abstract* for the *Concrete*, *More Hebraico.* This seems to be the true Universal Redemption, which the Apostle seems to comprehend in one sentence, with admiration of the Wisdom and unsearchable Ways of God; the sentence is this, viz. God hath set up all (Nations) in Unbelief, that he might have mercy upon all (Nations) in their times and turns, *Rom. 11. 31, 32.*

Now concerning the Personal Reconciliation and Redemption, which amounts to a Personal Election.

As the Reconciliation of our Nature in the Person of Christ is expressed by the Blood and Death of Christ for us, so our Personal Reconciliation is expressed by the Righteousness of God manifested in all and upon all that believe, *Rom. 3. 21, 22.* By the Righteousness of God is meant the Faithfulness of God in performing his merciful Promises, especially touching his sending Christ and the Spirit to the Gentiles. The Apostle saith, *This is witnessed as a distinct thing in the Law and the Prophets, from the Law of Works.* For instance, in the Law this Faithfulness of God is called the Name of God, *Exod. 34. 6.* In the Psalms it's called the Mercy and Truth of God, *Psal. 100. 8. & 117.* and the Righteousness of God, *Psal. 71. 2. 15, 16. Psal. 103. 17.* and Mercy and Truth and Righteousness of God are put together, *Psal. 98. 2, 3.* Salvation and Mercy and Truth, Righteousness and Reconciliation, are joined together, *Psal. 85. 10. 11.* In the Prophecy of the Prophet *Isaiah*, this Faithfulness of God, in his merciful Promises in sending Christ and his Spirit (which is the ground of the New Covenant) is called the Righteousness of God, and his Salvation, *Isa. 56. 1.* In *Jeremiah* it is called the New Covenant, *Jer. 31. 31.* This Righteousness of God, the Apostle saith, is now manifested by the Faith of Christ.

This Expression of the Faith of Christ is often used to signify the preaching the Doctrine of Faith in Christ, whereof Christ is the Author, by his Spirit, which is also called the Law of Faith, Ministry of the Spirit, and Ministry of Reconciliation, or of reconciling our Persons to God, that we may partake of the Benefit of God's being reconciled to us by the Death of Christ.

This

This manifestation of the Righteousness of God by the Faith of Christ, is in us, and upon us, that believe. *It is in us*: This, in one word, is the Work of Faith; in two words, it's the Similitude of the Life and Death of Christ, imprinted in our Hearts; in three words it's Faith, Hope, and Love. And this Righteousness is by the Ministry of Reconciliation *upon us*, and apply'd *unto us*, by forgiveness of Personal Sins, with inward Peace, and Joy, and Adoption to Eternal Life.

This notion of reconciling the Nature and Persons of Men, runs in the Veins of the Apostle's Discourse of Justification, in *Rom. 3. 24.* he saith, *We are justified freely by Grace*: This Grace is the Law of Grace, and that Law, he saith, is *the Redemption that is by Christ*. This is the general notion of Christ's taking our Nature. And then he adds the notion of Personal Redemption, when he saith, that God hath set him forth (ministerially) to be a Mercy-seat, through Faith in his Blood, for the remission of our Personal Sins, *Rom. 4. 25.* *He dyed for our Sins*, (here is the Reconciliation of our Nature) *and he arose for our Justification*; there is the Reconciliation of our Persons. And in *Rom. 5. from v. 6, to 10.* There is an Atonement made by Christ's Death when we were Enemies in the highest degree of Apostacy, ripe for Destruction; this is the Atonement in our Nature. And then he mentions the Atonement received, which is our Personal Reconciliation. That Pattern of wholesome words in *Tit. 3. 3, 4, 5, 6, 7, 8.* is very remarkable for the method of Divine Wisdom in the Natural and Personal Reconciliation, put together as it is in *2 Cor. 5. from v. 16. to the end*, which place gives light to this in *Titus*, and this to that, being thus paraphrased: We all were sometimes foolish, disobedient, &c. but after the Kindness and Love of God our Saviour to Mankind appeared, in sending his Son in the nature of Man, by him to reconcile the World to himself, in doing his Will in all his Commands, against all Temptations to the contrary; he was pleased to save our Persons, not by Works of Righteousness which we had done, or Surety for us, or as imputed to us in a legal way, but of his meer and absolute Free Mercy, making us new Creatures, which he did in this method: He first brought us into a state of Regeneration, and then perfected the Work of Regeneration by the Ministry of his own Spirit, which he poured on us the Apostles, by the Intercession of Jesus Christ, ascended into Heaven, to the end that we being by the operation of his Grace made righteous in the Gift of a new Heart, and perfect Remission of Sin, as by the Spirit and Blood of Christ, we might, by the Spirit of Adoption, be made Heirs of Eternal Life, whereof we hope, according to his Promise, *John 3. 16. God so loved*

loved the World, that he gave his only begotten Son, that whosoever believes in him shall not perish, but have everlasting Life. In this Pattern of whole some words our Apostle answers a Case of Conscience, which every Soul is concerned in, viz. How a Person that hath some time been foolish, disobedient, serving divers Lusts and Pleasures, &c. may have hope of Eternal Life.

He answers in effect thus much, That there are three things done by Christ, and three things to be done by the Sinner.

1. Christ hath made an Atonement for Mankind, that any that hath the Nature of Man may come to God in the way of his Mercy, and in the day of Mercy.

2. Christ hath provided Means of Grace to make them new Creatures, which are, *Baptism* and a *Spiritual Ministry*.

3. When the Work of *Renovation* is truly wrought, so as the Love of God is poured into the Soul, he hath provided a Seal to confirm his Adoption to the *Inheritance of Eternal Life*, by the Witness of his own Spirit, filling his Heart with Joy and Peace, in hope and expectation of it.

The three things to be done on Man's part, are,

1. He is to believe the Atonement, and receive it with all readiness, notwithstanding his many and great Offences, though his Sins be of Crimson, of a deep dye; for Christ came into the World to save the Chief of *Sinners*.

2. He must yield himself to the Means of Grace for his Renovation.

3. In the conscionable use of the Means of Grace he must pray for the *Manifestations* and *Confirmation of Christ's Love*, and wait for the Motions of the Spirit of Adoption, rejoicing in Hope.

Thus a *Sinner* may be truly said to convert himself to God, and no Glory due to Man in the Work; and *Christ* truly said to work all things in all Persons.

And it's observable, that the Apostle, in directing a *Sinner* how to know his Salvation, doth not begin at the eternal purpose of God in Election, but at the way of working out his Salvation; for although it's God's way to work all things according to his *Eternal Purpose*, and known to God are all his Works from the *beginning* of his Purposes, yet our way of knowing his Purposes is by his Work, in the *dispensation of the fulness of Times*, Eph. 1. 10. unless it be by Special Revelation.

Another Observation to demonstrate the manifold Wisdom of God in the Work of *Man's Redemption*, considered generally and particularly, is from that word to himself, *our Father*, applied distinctly to the Father in

in 2 Cor. 5. 18, 19. & Eph. 5. 2, 3. to Christ. God the Father hath reconciled the World of Mankind (were they Jews or Gentiles) by Jesus Christ, to himself, which seems to signifie, to his own use and service, as that wherein he delights to display his Glory and the Riches of his Grace.

It's by Christ's Atonement that Mankind lives, and moves, and have their being continued, that God causes his Sun to shine on the Just and Unjust, that Seed-time and Harvest are yet continued, that rare Inventions are found out, that a Blessing attends Mens honest Endeavours, that Princes decree Justice, and Human Societies are preserved: It is from Christ's Atonement that Sentence against an Evil Work is not speedily executed, and Judgments executed have an end many times, and Sin no longer imputed, and Mercy revived in God's Government of this World. This Love of the World of Mankind God gave them on the account of Jesus Christ, who was the Lamb slain in God's holy purpose from the beginning of the World of Mankind, to take away that Confusion which Sin had brought into the World of Mankind.

But besides this common Love which God hath to Mankind, from Christ's Atonement, he hath an higher degree of Love for Mankind, on the account of Christ's Atonement, which respects Eternal Life, which Adam lost, which is noted by the Word So, in John 3. 16. He so loved, to such a degree; he loved all Mankind in the positive, but his Church in the superlative degree and sence.

This superlative Love, in bringing many Sons unto Glory, Christ hath a peculiar Commission from the Father to take care of, and to promote, Mat. 28. 19, 20. which he accordingly doth, in washing with Water them that believe his Word, Eph. 5. 26. or washing them from their Sin with his Blood, Rev. 1. 5. for the Water and Blood go together, 1 John 5. 6. and are both signified in Baptism, as containing the compleat Work of Regeneration by the Blood and Spirit of Christ, and being so made clean, without spot or wrinkle, he presents them to himself, as true Members of his mystical Body, and then presents them to the Father to be justified in Judgment, and being judged righteous, to be adopted to Sonship, or glorified, Ephes. 1. 5. 1 Tim. 4. GOD is the Saviour of all Men, especially of them that believe.

The Wisdom of God in Christ's Ministerial Work is set forth in Gal. 3. from v. 19, to the end. The Apostle had positively asserted in Gal. 2. 16. That we are Justified by the Law of Faith, and not by the Law of Works, &c. and here he enquires the Reason in the Divine Wisdom, why the Law was given after the Promise; and answers to this effect: After the Promise of Salvation, by a reconciling and redeeming

deeming Mediator, was made to *Abraham*, God gave a Law at *Sinai*, by way of Covenant, solemnly transacted as between two Friends, by a Friendly Mediator, which seemed contrary to a reconciling Mediator.

And verily, Man should have been justified by this Covenant, if he had kept it, for God is *One*, and constant to one way of Salvation, but God foreseeing the Weakness of Man's Nature, without a farther Special Grace, and that he would break this Covenant, declareth in the Scripture, that this Law was given after the Promise, not to abolish, but to establish it, not to seek Righteousness by doing it in our own Strength, but to be ministered as our Covenant, only as a Means to make us know our Sin and Misery, and cause us to hunger and thirst; not after the Mediator of Friendship, but after the Mediator of Reconciliation and Redemption. Thus Faith is an Act of Obedience to the Law of Grace; and as it is written, *Christ is the Author of Salvation to them that obey him.*

*Of the Third End.*

The third End or Effect (according to our manner of conception) why Christ ought to suffer these things and enter into Glory, was, to vindicate the Severity of Divine Vindictive Justice, against the Neglect or Contempt of God's Promise of Mercy to miserable Mankind, by a Mediator in the first place freely offered.

This is hard to be explain'd, but probably thus: Mankind for the first Sin was presently judged to the loss of Eternal Life on Earth, and after a sorrowful Life, to perish in Death as the Beasts do; as may be gathered from *Psal. 49. 12.* and last Verse, *Man being in honour, abideth not, he is like the beasts that perish;* (he became a rational Beast) compared with *John 3.*

Immediately after this Judgment it pleased God, out of his Love to Mankind, and not from any other legal satisfaction, to make a voluntary Promise of a new way to Eternal Life by a Mediator, which Promise should have Mercy, in the first place, with sufficient strength to resist Temptation attending it, but should be attended with greater Punishment upon the neglect and contempt of it, which was an Hell in the Conscience in this Life, and a Second Death after the Resurrection of the Body, in fellowship with the Devil and his Angels: but such as were obedient according to the measure of their Light, should receive Eternal Life, as a Reward according to the measure of Mercy; *Hos. 10. 12. Sow to your selves in righteousness, reap in mercy.* Hereupon those of Mankind who embraced not the way of Mercy, remained under the Law of Works, with an aggravation of Punishment of a Second Death,

Death after the Resurrection of the Body, and those that received the Grace of God in vain, were under the same condemnation; but those that received this Grace were under the Law of Grace. Thus *Abel* was under the Law of Grace, but *Cain*, and all the *Cainites* (a degenerate Seed) were under the Law of Works, and judged thereby in the Flood, and after the Flood the way of Mercy by the Mediator was renewed to all Mankind: *Gen. 4. 7. If thou doest well, shalt thou not be accepted? but if thou doest not well, Sin lyeth at thy door; (i. e.) if thou sacrificest well, as thy Brother Abel did, in coming to God in the way of his Mercy, by a Mediator, thou shalt be accepted; but if thou comest in the way of thy own Righteousness, (as thou didst) thy Sin remains unpardoned, and thy Person unaccepted; 2 Thess. 1. 7, 8. the Lord Jesus shall come in flaming Fire, to take vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. Heb. 2. 3. How shall we escape if we neglect so great salvation?*

*Of the Fourth End.*

The fourth End of Christ's suffering these things, and entering into Glory, was, to succour and relieve the Redeemed in all their Sufferings which they ought to suffer, and are not redeemed from.

As it was the will of the Father, that Christ should suffer in the Body or Human Nature, denying himself, and taking up his Cross in obedience to him, in order to the perfecting the meritorious Work of Redemption for his Church; so also it was his Will, that Christ should exercise his Church in Self-denial, in taking up the Cross and following of him, as his Discipline over them, to perfect his ministerial Work in them, as the Captain of their Salvation, and the Bishop of their Souls. *Col. 1. 24. I rejoyce in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his bodies sake, which is the Church. And 2 Tim. 2. 10. I endure all things for the elect's sake.*

Note, that when the Apostle speaks of suffering for the Elect, and for the Body of Christ, the Church, it is for their edification; and when he calls his Sufferings the Sufferings of Christ, he means those Sufferings whereof Christ is the Author: for these Expressions of *Paul*, the *Cross of Christ*, the *Sufferings of Christ*, the *Faith of Christ*, and the *Righteousness of God*, when they are spoken and mentioned in reference to Man, do signifie, that Christ is the Author of the Cross, and of Sufferings, and of Faith, and that God is the Author of Righteousness; and the genitive case in such expressions notes it to be *genitivus efficientis*, and is of the same signification as if the preposition *ex* were prefixed; as will appear by comparing *2 Cor. 5. 18, 21. and Rom. 11.*

ult. Our Blessed Saviour, after his Sufferings, enters into Glory, that he may be able to succour those that suffer for Righteousness sake,

1. By sympathizing with them.
2. By giving them an Example, what to suffer, and how to suffer.
3. By supporting their Spirits in the Power of Faith and Patience.
4. By seasonable Deliverances.
5. By rebuking their Enemies.
6. By receiving them into the fellowship of his own Glory.

*Here follows a brief Sum or Scheme of the whole.*

The Redemption of our Saviour is described by his suffering these things and entering into Glory.

Christ does not redeem first meritoriously, and then by Grace, but freely by Grace, and

by Grace both } meritoriously  
and  
} ministerially.

1. In continuing their Being.
2. In preserving them.
3. In exercising Patience towards them.
4. In blessing their Labours. And
5. In making them capable of Salvation in the Means of Grace; or In making Salvation possible to them, or in putting them into a salvable state.

The Work of  
Redemption and  
Reconciliation  
perform'd by  
Christ,

1. Is general,  
with respect  
to all Man-  
kind,

2. Is national

3. Is personal, viz.

As to the *Jews*, as they were redeemed from *Egypt* and *Babylon*.  
Of the Elect to a certainty of Salvation in the Means of Grace.

Now

Now Personal Redemption respects	I. Personal Sins	1. Not from the Being of Sin.
	Christ redeems in respect of Sin,	2. But from the Dominion of Sin. 3. And from the Accusation of Conscience upon the guilt of the Dominion of Sin.
	And	1. From Sufferings of Eternal Wrath.
	II. Personal Sufferings	As his Discipline to perfect the Work of Grace.
		For Sin, by way of Correction, 1 Cor. 11. 31.
	Christ redeems	For Righteousness sake, by way of Trial, Acts 14. 2.
	And,	2 Tim. 3. 12.
	3. In Sufferings, as,	1. The Captain of Salvation,
		And, 2. The Bishop of Souls.

The sum of all in one Proposition is this, *viz.*

God the Father, out of his love to Mankind, fallen into Misery, did freely, without any antecedent penal Satisfaction to Vindictive Justice, by Adam himself, or his Surety, resolve to shew Mercy to Man by a Mediator, in a way of rewarding Justice; to which end he made many precious Promises, both to the Mediator as the Captain of Salvation, and as the Shepherd and Bishop of Souls; and to Man, as receiving the Mediator and his Atonement in Faith and Repentance: The accomplishment of which Promises is the compleat Work of Man's Redemption.

## Some Reconciling PARADOXES to be enquired into.

*Touching Christ's Sufferings and Satisfaction.*

**A**DAM and Eve were one Flesh or Nature, but two Persons, Gen. 2. 24.

Christ suffered in the Flesh or Nature of Adam, but not in his Person; but Christ, as a distinct Person, suffered for Adam's Person, and

for the Persons of all others, Male or Female, who believe the Atonement made in our Nature, either as promised in the *beginning of time*, Gen. 3. 15. or as performed in the *fulness of time*, Rom. 4. 24, 25. John 3. 16.

Christ did not satisfy Vindictive Justice as a guilty Sinner, for Adam's Transgression, but he satisfied Rewarding Justice as a victorious Sufferer, Phil. 2. 5, 6, 7, 8, 9.

There is a twofold Satisfaction (as I may so say instead of a better word) in the Law of Grace, the Satisfaction of a Saviour, and the Satisfaction of a Sinner : The Satisfaction of a Saviour is in Christ's Death, Resurrection, and Intercession; the Satisfaction of a Sinner is in relation to Christ's Ministerial Work, he must deny himself, take up his Cross, and follow Christ.

#### *Touching Reconciliation and Redemption.*

There is a Reconciliation or Atonement of all Mankind *made* in the Nature of Man, with a possibility of Eternal Salvation, in the Means of Grace : And there is a Reconciliation or Atonement *received* in or by the Persons of Men, with a certainty of Salvation in the Means of Grace.

#### *Touching Justification.*

This Sentence, *We are justified in our Persons by Faith alone*, is to be understood according to the full sense of Faith and Justification.

The full sense of Faith is, that it signifies the Law of Faith, and the Grace, Act, or Work of Faith, wrought by that Law. The full sense of Justification is, that it signifies to make just by the Law of Faith, and then to judge to be just upon trial. So the sense is, we are made just by the Ministry of the Law of Faith working Faith in us; and not by the Ministry of the Law of Works : And we are judged to be just upon trial, upon the exercise of Faith, believing in God, who raised Christ from the dead; or believing in Christ, who was delivered for our Sins, and rose for our Justification; or believing in the Death, Resurrection, and Intercession of Christ, Rom. 8. 33. and not by the Works of the Law, according to the Law of Works. Justification considers Faith, in its relation to the Death, Resurrection, and Intercession of Christ; and the Death, Resurrection, and Intercession of Christ, in relation to Faith.

### *Touching Sanctification.*

There is a Sanctification before Justification, which signifies a Dedication to God, to be made righteous by Christ in the Means of Grace, 1 Cor. 6. 11. *Ye are washed, ye are sanctified, ye are justified.*

There is a Sanctification after Justification, which signifies the Spirit of Adoption, upon the compleating of the Work of Justification, 1 Cor. 1. 30. *Christ is made unto us wisdom, righteousness, sanctification:* Sometimes Sanctification comprehends the Work of Justification, as often in the Epistle to the Hebrews, cap. 10. ver. 10. and there is a Sanctification included in Justification, Rom. 4. 25. Rom. 5. 1.

### *Touching Baptism.*

All Infidel-Sinners, of what Nations, Sex, Age, Condition soever, have right to come to Christ by Baptism for Salvation, as they are of Mankind, upon the account of the general Atonement in the Nature of Man.

All that are baptised have right to the Teachings and Government of Christ's Ministry, upon the account of their Baptism, that they may be made new Creatures. All that walk orderly under the Means of Grace, have right to have good Hope through Grace, (that is) to have an assured perswasion of Remission of their Sins, and Adoption to Eternal Life, from the Testimony of their Consciences enlightaed by the Spirit of God, according to the revealed Word, *That they love the Lord Jesus in sincerity, Ephes. 6. 24. for our blessed Saviour saith, He that keeps my Commandments is he that loves me, and he that loves me shall be loved of my Father, and I will love him, and manifest my self unto him, John 14. 21.*

### *Touching Preaching the Gospel.*

They that preach to Infidel-Sinners, must exhort them to come to Christ in the Baptismal Engagement, from the consideration of the National Atonement that he hath made, and his great love to Mankind.

● They that preach to baptised Professors, must exhort them to look on themselves, not as Infidel-Sinners, but as dead to Sin, and alive to God by Profession and Engagement.

They that preach to baptised Prodigals must exhort them to return to God from the consideration of the danger of Apostacy.

They

They that preach to baptised persons walking orderly in the Faith, ought to exhort them to walk comfortably, rejoicing in the Lord, under the assurance of Forgiveness of Sins, and hope of Eternal Life.

*Touching the Lord's Supper.*

The Lord's Supper is a Festival-remembrance of Christ's Sufferings and entering into Glory: When our blessed Saviour said, *Do this in remembrance of me*, it was a word of institution, and the word *This* related to the taking Bread, and a Cup of Wine, blessing, distributing, eating and drinking: And when he said, *This is my Body, which is broken for you*, it was a word of explication of the signification of Bread, and the word *This* referred or pointed unto his Body then present (as it did in these words, *Destroy this Temple, and upon this Rock*) and there is an emphasis in the Article joyn'd to the word *Body*, which signifies, *This is that Body of mine*, and so relates to the Body the Father gave him to suffer in, *Heb. 10. 5.* and the Body which he promised to give for the Life of the World, and to be the Bread of Life, *John 6. 51.* And when our blessed Saviour said of the Cup, *This is the New Testament in my Blood, which is shed for the remission of Sins.* He doth sufficiently clear his Sufferings from a reputation of making satisfaction as a guilty Sinner for *Adam's* breach of the Old Covenant.

*Touching the explication of some Texts of Scripture, according to Paul's Rule of interpretation, viz. Comparing spiritual things with spiritual, 1 Cor. 2. 13.*

I. *Gen. 2. 17. In the day that thou eatest thereof thou shalt dye the death.* The word *Thou* in this place comprehends both Sexes, and the Posterity of both Sexes, in case of punishment, which the Apostle affirms in *Rom. 5. 12.* but to conceive that it comprehends a Surety to pay *Adam's* Debt if he sinned, seems not agreeable to the Scripture, which saith, *The Soul that sins shall dye*: For as Man cannot sin by a Deputy, so it seems he cannot be punished by a Deputy. Our blessed Saviour is called a *Surety*, *Heb. 7. 22.* but it is of the better Covenant, for confirmation of it, being of free and absolute Grace.

II. *Rom. 3. 25. That he might be just.* That these words are not meant of the Vindictive Justice of God in punishing Christ as a guilty Sinner in our stead, but of the Justice of his Promise of Forgiveness in the New Covenant; appears by the scope of *ver. 24, 25, 26.* being to set forth the absolute freedom of the Grace of God: and comparing them

them with 1 *John* 1. 9. God is just in forgiving Sin to those that confess Sin.

III. *Isa.* 53. 6. *And the Lord hath laid upon him the Iniquities of us all.* That these words do not signify the Wrath or Vindictive Justice of God, translating the Guilt of all men or any man on Christ, to suffer as a guilty Sinner in their stead, but sets forth the *Wisdom of God* in ordering Christ to conflict with the injurious dealings of all sorts of men: and the admirable Faith and Patience of Christ, in conquering without any guilt of Sin, seems manifest from the precedent and consequent expressions, comparing them with the History of Christ's Sufferings, and our Saviour's own explication in the History, *Now is your hour and the power of darkness.*

IV. *Psal.* 22. 1. *My God, my God, why hast thou forsaken me?* That these words do not declare the Wrath of God against Christ as a guilty Sinner in our stead, but are a Prayer of Faith of a righteous man, conflicting with a natural fear, in a sense of great trial, appears in that,

1. These words are the words of *David*, who used so to expostulate with God, and with his frail Nature in the power of Faith in the time of his Tryals, *Psal.* 13. & 42.

2. The rest of the 22d *Psalms* is an Exposition of the first Verse, and describes the long and fierce Conflicts and glorious Conquests, and that was not a conquering of God, but of the Devil and his Instruments.

3. God promises not to forsake, *Isa.* 42. 6. *I the Lord have called thee in righteousness, and will hold thine hand, and I will keep thee.* And our Saviour believed this Promise, *John* 8. 29. *He that sent me is with me, the Father hath not left me alone.* And,

4. Our Saviour himself expounds these words, when he saith, *The Spirit is ready, but the Flesh is weak;* and the Apostle, when he saith, *That Christ in the days of his flesh made strong Cries unto God, and was heard, in that he feared,* *Heb.* 5. 7.

V. *Gal.* 3. 13. 2 *Cor.* 5. 21. *He redeemed us from the Curse of the Law, being made a Curse for us, that the Blessing of Abraham might come upon the Gentiles, that we might receive the promise of the Spirit through Faith. He was made Sin for us, who knew no Sin, that we might be made the Righteousness of God in or by him.*

These two places are of parallel signification, and are frequently misinterpreted and misapplied, being taken to signify the Justice of God in his Proceedings towards Christ, as a guilty Sinner in our stead, and sub-

subject to the Curse of the Moral Law, which Curse is mentioned Gal. 3. 10. when the scope of both places is apparently to set forth the Wisdom and Grace of God in ordering and over-ruling the unjust Sentence of Men, according to the Judicial Law, in making Christ a notorious cursed Sinner, to the manifesting of his Grace and Wisdom, in bringing the Blessing of the Spirit of Regeneration upon us *Gentiles*; for Christ in our Nature avoided the moral Curse in fulfilling the Law, and God the Father did not agree with the Rulers of the *Jews* to judge Christ a Blasphemer, a False Prophet, and an Enemy to *Cæsar*; they judged him a Sinner, God judged him his beloved Son, and his righteous Servant; they made him a Curse, but God made him a Blessing.

VI. 1 Cor. 5. 21. *That we might be made the Righteousness of God in or by him.* That these words are a description of the Work of Regeneration, and the Work of Faith in us by Christ, the very repeating of the words do sufficiently shew: but it's evident by these circumstances *the New Creature*, v. 17. and to be reconciled to God, v. 20. and to be made the Righteousness of God by Christ in this Verse, are parallel Phrases. *God* and *Christ* in this sentence are two distinct notions, *God* signifies the Father, and *Him* signifies the Mediator, and so the Righteousness of God cannot signify the Righteousness of Christ: And that the word *made* signifies created, and not imputed, and the word *in him* signifies by Christ, appears by *Paul's* positive Expressions *Ephes. 2. 10. We are his workmanship, created by Christ.* And that the word *Righteousness of God* signifies the Righteousness whereof God is the Author, in opposition to our own Righteousness, whereof we are the Authors, appears by the aforesaid place *Eph. 2. 10. We are his workmanship*, and *2 Cor. 5. 18. And all things are of God.* And here in this 21. Verse are no comparative terms by *as* and *so*, but positive; (1.) The End that we might be made the Righteousness of God; (2.) The Means, by Christ or his Ministry; (3.) The Motive to be persuaded by Christ, from the consideration of his honourable Sufferings.

VII. *Levit. 16. The Law of the scape-goat.* This is usually alledged for God's laying our Sin upon Christ, as a guilty Sinner; how fitly, will appear by what follows: The High-Priest presents two Goats at the Door of the Tabernacle before the Lord, then he casts Lots on them, and one is the Lord's Lot, and the other is the Peoples; the Lord's Lot is slain, and the Blood sprinkled before the Mercy-seat; the Peoples Lot is presented alive before the Lord, and the Priest, in the name of the People lays both his Hands on the Head of the alive Goat, confessing their Sins, and then sends away the alive Goat, who bears or carries away their *Sins* into a Land of Forgetfulness.

This is a most lively and full representation of Christ's Redemption, both in the meritorious and ministerial work, and of the transacting of Christ with the Father on one hand, and with us on the other, and of the reconciliation of our Nature, and the reconciliation of our Persons.

And this is plainly interpreted by St. Paul, who saith, *We must believe in him who raised Christ from the dead*, and then our Faith will be accounted to us for Righteousness, because Christ was delivered for our Sins, (the Lord's Lot) and being declared to be the Son of God by his Resurrection, and being presented alive before the Lord, he rose again for our Justification, or to make us righteous by believing in him.

Hence we may observe { The order of Divine Grace,  
The description of Divine Grace.

1. The Order; and first, the reconciliation of our Nature, *as the Lord's Lot*, then the reconciliation of our Persons, *as our Lot*.

2. The Description of Faith and Justification.

1. Of Faith: Faith is the laying both Hands on the Head of Christ, as risen from the dead, with Confession of Sin, *Rom. 10. 10.* the Hands of Belief of the Heart, and Confession of the Mouth.

2. Of Justification of our Persons: It's a sending our Sin into a Land of Forgetfulness, and receiving of us among the number of the Righteous, when we lay both Hands on the Head of Christ risen from the dead, confessing our Sins, and embrace him as our Head.

VIII. *Rom. 4. 5. To him that worketh not, but believeth on him that justifieth the ungodly, his faith is imputed to him for righteousness.*

This place is abused (1.) by applying the word *worketh not* to the Work of Faith, as well as to a legal Work, which is not a Work of Grace. (2.) By taking the word *justifieth* for justifying in Judgment. (3.) By making those words, *God justifieth the Ungodly*, a single sentence, not joining what is before and what is after to it. The true sense is gather'd by comparing this Verse with the four precedent Verses, and the 23, 24, 25. following; and then it will appear, that this Verse belongs to the explication of Abraham's Faith: and the Apostle applies it to us in *v. 23. 24. 25.* so that to believe on him that justifieth the Ungodly, is to us the same thing as to believe in God, who raised Christ from the dead, who rose again for our justification, (*i. e.*) to make us righteous, (as it's phrased *Rom. 5. 19.*) which is the same thing as of *ungodly* to be made *godly*.

IX. *James 2. 24. A man is justified by works, and not by faith only.* This place receives much light by comparing it with *Paul's Pattern* of found words in *2 Thess. 1. 11. We pray that our God would fulfill all the good pleasure of his goodness, and the work of faith, with power.* Hence are these remarkable Observations, as,

1. That Faith is a Work wrought in us, according to the good pleasure of his Goodness, by the ministry of the Gospel.

2. That Faith is a gradual Work, begun and fulfilled; begun in form, fulfilled in power; begun in the baptismal work, fulfilled in the sealing work, *Eph. 1. 13*

3. That a Christian doth not walk worthy of his baptismal calling, unless he endeavour after the Power, which is Faith working by love to GOD and to Man, in Deed and in Truth.

4. That the Power is attainable by constant Prayer to our God.

Now, it's beyond all dispute, that *St. James* agrees with *St. Paul* in the Faith, as the Apostle of Christ; and therefore when he says, *Not by Faith only*, he means, not by the form only. or the notion and profession of Faith only: and when he saith *by Works*, he doth not mean Works of the Law, which *Paul* excludes, but Works of the Power of Faith, as the Instances in *Abraham* and *Rahab* shew, which Works *Paul* includes: And when he says, *a Man is justified by Works*, he means as *Paul* doth; a Man is not only made just by Faith, by the Ministry of Faith, but he is also accounted a just man in the sight of GOD, on trial of his Faith, when the power of it appears in the truth of the Work.

*Touching the distinction of the Righteousness of our Persons into inherent and imputed.*

This distinction seems not according to Scripture, for that which was imputed to *Abraham* for acceptable Righteousness in the sight of God, was inherent in him; and (it's said) Faith was imputed unto *Abraham* for Righteousness, and not Righteousness imputed to *Abraham's* Faith.

This distinction may seem to be rectified thus:

Inherent Righteousness is spoken of in Scripture in reference to GOD and to Man.

1. In reference to God, his Righteousness is his Mercy and his Truth; his Mercy in making Promises, his Truth in performing Promises, which is his rewarding Justice, and inflicting Punishment for contempt of Mercy, which is his revenging Justice, *Psal.* 98. 2, 3. *Psal.* 103. 17.

2. In reference to Man, inherent Righteousness is imputed, or not imputed.

1. Inherent Righteousness imputed or accounted by God for acceptable Righteousness, is the Righteousness of Faith, *Rom.* 4. 11, 13.

2. Inherent Righteousness not imputed of God for acceptable Righteousness in his sight,

(1.) Is Pharisaical Righteousness, *Mat.* 5. 20. Or,

(2.) Philosophical Righteousness, *Galat.* 5. 6. *Tit.* 3. 5. *Ephes.* 2. 8, 9.

Which is also called *our Righteousness*, *Isa.* 64. 6. *our own Righteousness of the Law*, *Phil.* 3. 9. *the birth of the will of man*, *John* 1. 13. *the Flesh*, *Rom.* 4. 1. And the Righteousness of Faith is also called *the Righteousness of God by Faith*, *Phil.* 3. 9. *the Righteousness of God by Christ* (ministerially) *2 Cor.* 5. 21. and *Righteousness reigning*, *Rom.* 5. 21. and *the New Creature*, *Gal.* 6. 15. which consists in a new Heart, with Forgiveness, *Jer.* 31. 31.

*Touching the measure of Knowledge in a weak Christian.*

If a Christian sincerely believes that God forgives his Sins for Christ's sake he humbly seeking for Mercy, and do also believe the love of Christ in giving himself a Sacrifice and Offering of sweet-smelling savour unto God, and be willing to follow God and Christ as a Child, according to the measure of Light he hath received, or may receive, he may walk comfortably and joyfully in the assured hope of Eternal Life, although he know very little of the method of Divine Grace, or, it may be, misunderstand much. This is gathered from the compendious expressions in *Eph.* 4. 32. and *Eph.* 5. 1, 2. *Be ye courteous and tender hearted, forgiving one another, as God for Christ's sake forgave you : Be ye followers of God, as dear Children, and walk in love, as Christ hath loved us, and given himself for us, an offering and sacrifice of a sweet-smelling savour unto God. And we know but in part, and prophecy but in part.*

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## Touching the Righteousness of Christ.

The Righteousness of Christ the Mediator is an incomprehensible Mystery; but according to our manner of conceiving, the Righteousness of Christ may be said to be inherent, imputed and communicated, or imparted or applied.

1. Inherent is the same with the Father, in Mercy and Truth, *I and the Father are one.*

2. Imputed is the Righteousness of Christ's Person imputed to the Nature of Man in his Person, making his Sufferings meritorious, *1 Cor. 11. 24. This is my body which is broken for you.* Here the Son of God owns the Body or Human Nature, and the Sufferings in Man's Nature, to be his, *Acts 20. 28. John 16. 14. Gal. 2. 20.*

3. Communicated, *Isa. 45. 24. They shall say, in the Lord have I righteousness and strength. Isa. 54. 17. Their Righteousness is of me, saith the Lord. Jer. 23. 6. They shall call him the Lord our Righteousness. Psal. 96. 12. In righteousness shall he judge the world, and his people in truth.*

## Touching admitting to the Lord's Supper.

The requiring admittance to the Lord's Supper, upon declaring Experiences, is dangerous, and unknown to the first Churches.

The safe way of admittance is upon owning the Baptismal Faith and Engagement, not denying it by Works, *Acts 2. 41, 42.*

## Touching Election.

There is in Scripture a threefold Election, or three degrees of it.

1. Election in the Divine Purpose, *Eph. 1. 11.*

2. Election in the Baptismal Calling, *2 Pet. 1. 10. Col. 3. 12.* as there was Election in the Circumcision Calling, *Deut. 7. 7.* This is called the Spiritual Beginning, *Gal. 3. 3. the Beginning of the Good Work, Phil. 1. 6. and the Doctrine of the Beginnings of Christ, Heb. 6. 1.*

3. Election made sure, confirmed, sealed, witnessed, earnest by the peculiar Spirit of Adoption, *2 Pet. 1. 10, 11. Mat. 22. 14. 1 Pet. 5. 10. Revel. 2. 17.*

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T H E  
C O N C L U S I O N  
T O T H E  
R E A D E R.

**T**HIS kind of Writing may be excused from the Words of our Apostle, in Phil. 1. 10. That you may discern things that differ ; and in 2 Tim. 2. 16. Studying to divide aright the word of truth. For the Church is much dis-edified by false and impertinent Distinctions.

And it is excusable upon this Subject from what Dr. Owen says in his Book entituled, The Doctrine of Justification by Faith through the imputed Righteousness of Christ : In Page 38. of that Book he saith, This is the substance of what is pleaded for, That Men should renounce all Confidence in themselves, and every thing that may give countenance thereto, betaking themselves to the Grace of God by Christ alone, for Righteousness and Salvation.

There is nothing said here contrary to this Saying of his, and what is said different to his Sentiments, is excused by what he says in the last words of his Preface to the Reader ; his words are these : Whereas (saith he) the principal design of this Discourse is to state the Doctrine of Justification,

cation, from the Scripture, and to confirm it by Testimonies thereof, I shall not esteem it spoken against, unless our Exposition of Scripture Testimonies, and the application of them to the present Argument be disproved by Just Rules of Interpretation, and another sense of them be evinced. (*Thus he.*)

*Nothing is supposed to be said here that will be offensive to any that are not too much addicted to a Party, which Humour is under a severe Reprimand by our Apostle, 1 Cor. 4. 8. Now ye are full, now ye are rich, ye have reigned as Kings without us, and I would to God ye did reign, that we might reign with you.*

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*FINIS.*

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